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A

SERMON ON WITCHCRAFT,

DELIVERED IN THE

FIRST PRESBYTERIAN CHURCH,

CINCINNATI, NOV. 9TH, 1845,

BY J. L. WILSON, SENIOR PASTOR.

"I have not shunned to declare unto you all the counsel of God."

ACTS XX, 27.

PUBLISHED BY REQUEST.

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CARD
CATALOGUED

SERMON ON WITCHCRAFT.

GAL. V: 19—21.—*Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry,* WITCHCRAFT, *hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.*"

Of all the sins named in this dark catalogue, I shall select but one, this morning, as a theme of discourse; it is named in the 20th verse:—"WITCHCRAFT." This is not an unmeaning term. It is the name of an offence which the inspired writer has ranked with idolatry, murder and drunkenness. About this crime, however, very little is said among us. Much is said and published about Intemperance, Sabbath-breaking, and some other sins, and societies are organized to prevent them; but witchcraft is scarcely named in the pulpit, seldom noticed in our public journals, and if mentioned in conversation it seems only for the purpose of turning the subject into ridicule, and making people believe that no such crime was ever committed. It stands, however, recorded here as one of the works of

the flesh; and the flesh works no better now than in Paul's day. The word *flesh* is used here in a bad sense, and means the depraved nature of man as infected with sin: the "carnal mind" which is enmity against God. If witchcraft was one of the works of the flesh, which excluded men from heaven, in former times—in what some suppose to be the purest age of the church—may it not do so now? It is surely not a thing impossible. And, perhaps, on examination we may find this sin practised to an alarming extent among ourselves!

In the discussion of this subject I shall pursue the following method:—

I. *Define some of the terms belonging to Witchcraft.*

II. *Prove the reality of the sin.*

III. *Give examples of the practice of Witchcraft, both ancient and modern.*

IV. *Shew how this science originates under the government of God.*

V. *Point out the remedy provided for the removal of this great evil.*

I. I AM TO DEFINE SOME OF THE TERMS BELONGING TO WITCHCRAFT.

Witchcraft is a generic term—a word which denotes a class, comprehending a number of smaller classes called species, which again include varieties. To illustrate the difference between genus, species and varieties, take the word quadruped, which denotes a large class

of animals, comprehending all four-footed beasts. This large class is divided into smaller classes, as the horse, the cow, the dog ; and wherever you find an animal that moves on four feet you find a quadruped whether an elephant or the tortoise, the lion or the monkey. The smaller classes have their varieties ; as in the dog family you have many varieties, from the surly mastiff to the playful lap-dog. So the term witchcraft, being a general name for one of the works of the flesh, comprehends under it divination, enchantment, necromancy, soothsaying, sorcery, exorcism, and every variety of device by which these arts are practised, whether it be called charm, spell, or some forms of superstition, denominated religious ceremonies. Practitioners of witchcraft are said, in the scriptures, to use curious arts. By an art is meant the skill and power of doing something, which is not accomplished by the ordinary laws of nature. An art may be good in its nature and bad in its application ; as the art of engraving when used for the designation of genuine notes is good in its application ; but when employed in counterfeiting its use is evil. An art also in its own nature may be evil and only evil, as the art of gambling, or the art of seduction. But all arts whether good or bad become sciences when they are founded on fixed principles and in their operations exhibit clear demonstrations. The Apostle affirms that the works of the flesh are manifest. Sins therefore which are committed by the practice of evil arts are susceptible of proof.—

Witchcraft where it is reduced to a science or practised as an art is as manifest as idolatry, murder or drunkenness, and more easily proven than the sin of adultery.

But let us analyze this term witchcraft. Craft means sometimes a trade and sometimes a stratagem. When it is said that Paul abode with Aquilla and Priscilla, because he was of the same craft, it means the same trade: but when the Jews desired to take Christ by craft and put him to death, it signifies stratagem. A craftsman is one who is skilled in his trade—a cunning artificer. So we hear of kingcraft, which is the art of governing by royal authority, or of controlling the multitude by the will of one man: likewise of priestcraft, which is the management of religious ceremonies and pious frauds to gain wealth and power for the priesthood. A witch is a person who practices some kinds of curious arts in order to gain profit or applause or to confirm men in erroneous opinions. Whether these arts are practised in the way of divination, which is the art of discovering secrets or of foretelling something yet future; or by the enchantment of words, characters or gesticulations; or by necromancy which is the art of conversing with the dead; or by sorcery, that is, the calling upon some name of high authority to produce more than ordinary effects; or exorcism, which by some means not of God's appointment, drives away evil spirits; or soothsaying, that is, the telling of fortunes by a spirit of divination, or by the shewing of great signs and wonders: it is witchcraft. If men practice any of these arts they are called wiz-

ards and when females become practitioners they are denominated witches. This may suffice for definition. I proceed—

II. To prove the reality of the sin of Witchcraft.

Our first proof is derived from the Divine Law. It is not to be supposed that God would enact a law against a crime that did not and could not exist. If no such offence as witchcraft could be committed, Jehovah would hardly have recorded the following statutes: "Thou shalt not suffer a witch to live." "A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them." "Thou shalt not learn to do after the abominations of those nations, there shall not be found among you any one that useth divination, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord. And because of these abominations, the Lord thy God doth drive them out from before thee."

A second proof is found in a comparison of the sin of rebellion with the sin of witchcraft. When king Saul disobeyed the Lord of Hosts in the affair of Amalek and gave as an apology that the sheep and oxen were offered in sacrifice unto the Lord; Samuel replied, "Behold! to obey is better than sacrifice—for rebellion is as the sin of witchcraft." This comparison is at once a

proof of the reality of witchcraft and the enormity of the crime. It is equal to rebellion against God.

Another testimony is given in the overthrow of Nineveh. The prophet Nahum assigns as a reason for her miserable ruin, that she was the "mistress of witchcrafts" and he charges upon her the sin of making merchandise of families by this art. Nineveh had been spared when she repented at the preaching of Jonah, but the time came when she was utterly destroyed. Her destruction indeed was for many sins, among which witchcraft was none of the least.

We have an additional evidence of the reality of this sin in the Lord's promise to the church. Addressing the church by the name Jacob, and speaking of his future prosperity, the prophet Micah says, "And it shall come to pass in that day, saith the Lord, that I will cut off witchcraft out of thine hand and thou shalt have no more soothsayers."

The Westminster Divines were not inattentive to this solemn subject, and in the larger catechism, question 113, witchcraft is ranked with the sins forbidden in the third commandment. They say that God's name is taken in vain, when any thing is profaned or abused by which he maketh himself known; hence, "abusing the word of God, the creatures of God, or any thing contained under the name of God, to *charms*,"—is a transgression of the third commandment. If additional proof of the existence of this sin be required, we have

it in our text—"Now the works of the flesh are manifest; which are these, witchcraft," and more than a dozen other sins, the existence of which no one denies. Is the flesh any better now than when Paul wrote to the Galatians? Does the flesh work any better among us than it did among them? Does it manifestly work all other mischiefs among us, and kindly forbear to work witchcraft? Ye that deny the existence of witchcraft, be consistent, and deny also the existence of adultery, murder and drunkenness! Yes, be consistent, and deny every thing, the truth of which rests upon the Scriptures, man's experience, or human testimony. But as this is a matter of fact of which I am speaking, the truth will be more fully shown by advancing.

III. To give examples of the practice of Witchcraft, both ancient and modern.

1. *Examples among the Ancients*—The first intimation we have of the existence of the art, is in connexion with the history of Egypt. When Joseph made trial of his brethren by putting his cup into Benjamin's sack, he said to his steward, "Up, follow after the men, and when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh and whereby indeed he divineth?" And when the steward brought them back and they prostrated themselves before Joseph, he said, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?"

Joseph speaks of divination as an art practised by the Egyptians, and known in Canaan. Joseph practised no such art, though the Egyptians might believe him to be a magician, as he had interpreted several dreams and foretold the years of plenty and famine. But we find an example of practice in the magicians of Egypt. When by the power of God, the rod of Aaron became a serpent, when the waters were turned into blood, and frogs were miraculously produced—"the magicians did so with their enchantments." And when they could proceed no farther, when they could not stand before Moses and Aaron, when they frankly confessed to Pharaoh "this is the finger of God," they had done enough to neutralize their confession and make the hardened monarch believe that if Moses and Aaron excelled them it only proved their superior skill in magic.

Our third example is the woman of Endor. She practised necromancy. When Samuel was dead and the Spirit of the Lord had departed from Saul, he enquired of the Lord, but the Lord answered him not. Being in great fear of the Philistines and knowing not what to do, he said unto his servants "Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." His servants told him of such a woman at Endor, whom he visited in disguise, and by the practice of her art Saul obtained an interview with Samuel. The history of the case is plain, and unless the historian intended to deceive us, the woman, by her art, brought up Samuel, who conversed with Saul.

We might mention Jezebel, whose witchcrafts were many,—and Manasseh, who used enchantments, and dealt with familiar spirits and wizards; but we pass on to the case of Simon the sorcerer, recorded in the New Testament. He lived in the city of Samaria; and before Philip preached Christ there, he used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, saying "This man is the great power of God." See another example at Philippi. A damsel, possessed with a spirit of divination, who brought her masters much gain by soothsaying, followed Paul and others when they went to prayer, saying, "These men are the servants of the most high God, which shew unto us the way of salvation." But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out of her the same hour." And when her masters saw that the hope of their gains was gone, they persecuted the Apostles, which led to the memorable conversion of the Jailor.

The seven sons of Sceva at Ephesus is another instance. On their signal defeat by an evil spirit, whom they attempted to exorcise in the name of Jesus whom Paul preached, fear fell on others, and many who believed the gospel came and confessed and shewed their deeds. "Many also, of them, which used curious arts, brought their books together and burned them

before all men, and they counted the price of them, and found it fifty thousand pieces of silver."

So much for ancient examples. I shall reserve the Moderns until I shew—

IV. How the Science of Witchcraft originates under the government of God.

It was once proclaimed by a heathen king unto all people, nations, and languages that dwell in the earth, that the Most High ruleth in the kingdoms of men—that his dominion is an everlasting dominion; and he doeth according to his will in the army of heaven and among the inhabitants of the earth; none can stay his hand; and those that walk in pride he is able to abase. Among the attributes of the Most High God is the perfection of Justice, on which the whole system of Witchcraft is founded. To the question asked by Abraham, when he plead for Sodom, "Shall not the Judge of all the earth do right?" but one answer can be given. In the exercise of Justice, God selects his own time, and chooses his own agents, and takes his own ways of rendering to impenitent sinners a righteous retribution. Sometimes he executes judgment by withholding good, sometimes by inflicting evil, and sometimes by making a choice for men, when they have determined to choose for themselves. On the subject before us, the principles of justice are definite and clear. "They have chosen their own ways, I also will choose their delusions," saith the Lord. This,

God demonstrates in the history of nations and individuals. It is recorded of the heathen, among whom the delusions of witchcraft have much prevailed, that the Gentiles are under the power of Satan—that the god of this world hath blinded their minds, and ruleth in the hearts of the children of disobedience. This could not be, under the government of God, if it were not a righteous retribution. The reason is given by an inspired writer. When they knew God and glorified him not as God—then their foolish heart was darkened. When they professed themselves to be wise they became fools. When they changed the glory of the incorruptible God into an image, and turned the truth of God into a lie, God gave them up unto vile affections; and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind—to be inventors of evil things. No wonder then, that the works of the flesh became manifest, among which witchcraft was none of the most obscure. It was practised by the Egyptians, Chaldeans, Persians, Greeks, and Romans, and has been found among inferior and less enlightened pagan nations. Though the aborigines of America have the most simple and harmless forms of paganism, yet witchcraft is not uncommon among them. When the Israelites corrupted the true worship of God, and did after the abominations of the heathen, witchcraft was much practised among them, notwithstanding the penal statutes enacted by Jehovah for its prevention.

Agreeably to the principle now before us, God has said, "My Spirit shall not always strive with man." Hence, when the Spirit of the Lord departed from Saul, an evil spirit from the Lord troubled him; hence, a spirit was allowed to go and be a lying spirit in the mouth of Ahab's prophets, to persuade him to go up to Ramoth Gilead, that he might there perish: hence, the Assyrian became the rod of God's anger, and Herod fell by the stroke of an angel.

The second principle in the divine government on which Witchcraft rests is this—that after the introduction of the gospel dispensation, and the completion of the revelation of God, false systems of religion should be sustained by the shewing of great signs and wonders, "insomuch, that if it were possible, they shall deceive the very elect." Hence the caution given by Christ, "Take heed that no man deceive you." And again, by his servant John, "Believe not every spirit, but try the spirits, whether they are of God." Why is the Man of Sin permitted to come "after the working of Satan, with all power, and signs, and lying wonders—with all deceivableness of unrighteousness?" Because men receive not the love of the truth that they might be saved. God, therefore, sends them "strong delusion," that they may believe a lie. But why are they called lying wonders? Not because there are no wonders and signs shewed, but because they are done to support systems of falsehood. And God designs for the destruction of the wicked to suf-

fer these great signs and lying wonders to be multiplied in the latter days. "I saw" said John, "three unlean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them together to the battle of the great day of God Almighty." Both the principles which we have laid down are, in fact, but one, namely,—righteous retribution. For, when men receive not the love of the truth that they might be saved, God gives them up to delusion, yea, strong delusion. Thus he hardened Pharaoh, blinded Israel, and suffers the son of perdition to triumph for a season. Thus the Holy Spirit forsakes many sinners in our christian congregations, who say to God in their hearts, "depart from us for we desire not the knowledge of thy ways."

Having shewn the principles in the government of God on which witchcraft is founded, I proceed to give some examples of the modern practitioners of this art.

And 1*st*, *The Papacy.*—No people make higher pretensions of "great signs and wonders," than the Papists. Which of all their numerous saints has not been a worker of miracles? And which of all the numberless miracles reported has not been sustained by testimony entirely satisfactory to the Pope, who claims to be supreme upon earth? If we abstract from their accumulated mass of wonders, all that fairly

belongs to the imagination, the power of sympathy, and the effects of priestcraft upon the weak and credulous, there are still many signs and wonders remaining that cannot be accounted for, but by the admission of a power superior to any of these causes. The facts cannot be denied, without the denial of competent and credible testimony. Such miracles, for example, as were wrought a few years ago by an European prince, and those recently wrought at Treves by the pretended seamless garment of Christ, for which the soldiers cast lots on the day of his crucifixion. As we do not deny the wonders, what power do we acknowledge in their production? Truly the power of Witchcraft. And why should it be thought incredible that the Papacy, which has been so prolific in all the other works of the flesh, should be fruitful in this also? And especially as "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." The Spirit, also, in giving a description of those who depart from the faith in the last days, compares them to the magicians of Egypt. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." How did the magicians of Egypt withstand Moses? Plainly "by their enchantments"—by Witchcraft. And is it strange that men should oppose the truth and support a false system by signs and wonders, who give heed to seducing Spirits, and doctrines of devils? Moreover, if great signs and wonders are not wrought in the latter days by those who

uphold false systems, then our Lord's words are not true, for he said expressly, "they shall shew great signs and wonders." This is not true of the Papacy alone. It is true also of the Shakers, of the Mormons and of the followers of Mesmer. The Shakers and the Mormons each have a new dispensation, a new revelation, and miracles to support their claims. Of the Mormons I shall say but little, as my knowledge is not extensive. With the Shakers I have been long acquainted. I have read their books and conversed with many, whom I knew before they united with that Society. They profess that Ann Lee is Christ in his second appearing—that they themselves are the children of the first resurrection—that they have intercourse with angels and purified spirits; and they testify to new revelations made to them, and miracles wrought by their spiritual mother and the elders. What is all this but a strong delusion supported by necromancy in the production of "great signs and wonders." The followers of Mesmer do not pretend to be a religious society, but their claims are very high, and so far as they practise their art, it tends either to infidelity or Swedenborgianism. Let us look at their claims:

Mesmerism claims to be "a matter-of-fact concern, involving in its nature something capable of overturning long established principles and opinions—a science clearly demonstrative of the higher capabilities of man in a psychological sense; that man can act upon man, by the most simple means, signs, and gestures, not only con-

trary to his will, but when he is ignorant of an intention to affect him; that a person in a mesmeric state may derive knowledge from sources altogether beyond the knowledge of any person in existence—can enter into the privacy of families at a distance, describe their condition, and if any are sick, can tell who will die, and who will recover; that distance interposes no obstacle to the mental vision of a lucid clairvoyant; that there are many cases of celestial and spiritual cognition; and that there is in mesmerism a power to heal diseases and render patients insensible to pain under severe operations, such as tooth-pulling, amputations, and the removing of large and dangerous tumors." Among these claims, I shall only notice here "the celestial and spiritual cognition." This is necromancy—the power of conversing with the dead and familiar spirits—the very art practised by the woman of Endor who gave Saul an opportunity of talking with Samuel. Emanuel Swedenborg was evidently the Prince of modern necromancers, and to him the mesmerizers claim a strong affinity. This is inferred from the language of Deluze, as quoted with approbation by Dr. Thompson. "The phenomena [of mesmerism] demonstrate the twofold existence of the *internal* and *external* man, in a single individual." If we can believe them the *internal* man can leave the *external*, and after travelling to other worlds and holding converse with the dead, return again and inhabit his former dwelling; neither time nor space nor distance oppose any obstacle to such somnambulists. Sweden-

borg was a man of great learning, and a member of the Lutheran Church, but having denied almost every important doctrine of the Christian religion, and having devised a scheme of salvation foreign from the plan laid down in the New Testament, he was evidently given up of God to strong delusion and became one of the greatest dupes to evil spirits. He thought himself able constantly to see and converse with spirits and angels, both in the body and out of the body.

No one acquainted with Swedenborg's character, talents, and writings, can doubt his conversations with beings invisible to other men; but it is equally plain that these beings deceived him as the lying spirits deceived Ahab's prophets; for false apostles, deceitful workers, are left under the power of Satan, who can transform himself into an angel of light; therefore, it is no great thing if his ministers be transformed into ministers of righteousness. While we readily allow that there have been many mere pretenders to witchcraft, who have imposed upon the ignorant and credulous by arts of deception, we must as cordially admit that there have been and still are true practitioners of this wonderful art. There can be no counterfeits where there is nothing true. You may talk about ignorance, credulity, shrewd guessing, imagination, sympathy, collusion and slight of hand; but none of these, nay, all of them put together cannot account for the well attested miracles of the Papists and the Shakers; the phenomena of mesmerism, and the spiritual cognitions of Emanuel Swedenborg.

They must have been produced either by the power of God or by the power of the devil, for they are evidently above the power of man. You cannot deny the phenomena; to what power, O Christian, will you ascribe them? With the Scriptures of truth before you, how can you be at a loss? "These are the spirits of devils working miracles—shewing great signs and wonders."

Let no one treat this subject with levity, by calling up the silly, but terrific stories, he may have heard about Witchcraft in his childhood, or by remembering the folly and cruelty of Old England or New England, in prosecuting and punishing, sometimes with death, innocent persons, on suspicion or on superstitious evidence, for a crime, of the nature and evidence of which they were profoundly ignorant; but let him rather seek a remedy for that which is a real and monstrous evil, the sin of Witchcraft, as one of the manifest works of the flesh. This brings us to the last thing proposed:—

V. To point out the Remedy.

The sin of Witchcraft is not unpardonable, but, like the other works of the flesh, idolatry, drunkenness, fornication, murder, etc., with which it is classed, may be washed away by the blood of Christ, which cleanseth the penitent believer from all sin. If Manasseh obtained mercy—if those who used curious arts became true christians in the apostolic age, confessing and forsaking their deeds, and burning their books—so may those, who practise similar arts now, be saved by grace, if they repent and believe the gospel.

The gospel of Christ, then, is the remedy—the only remedy for the evils of Witchcraft. Men have been given up to delusion, because they believe not the truth; let them now renounce their false systems, and turn to the Lord who is merciful. Under the gospel dispensation, God has promised to cut off all witchcrafts, and to leave nothing to hurt or destroy. This he will accomplish by the conversion or destruction of all practitioners of Witchcraft. Let such remember, that the magicians could not stand before Moses; the false prophets of Baal could not be saved by the witchcrafts of Jezebel; the damsel of divination could not resist Paul speaking in the name of Christ. Remember, that God will destroy all those who persevere in shewing signs and wonders in favor of new dispensations and false systems, as certainly, as he destroyed the old world with a flood, and Sodom with fire.

Let me then beseech you, as you regard your own souls, and the souls of others, to repent and believe the gospel. He that believeth shall be saved, whether he be a fornicator, a drunkard, or a wizard.

O Christians! you know, that the gospel is the remedy. The balm is grace—the physician God. Address your prayers to him, and let your light shine, and all that God has promised shall be done, to the destruction of the works of the flesh, and the purification of a peculiar people, zealous of good works.

But, what shall I say to those who countenance Witchcraft, by a voluntary submission to its operations?

Are they not highly culpable? Do they not see, that just so far as this art prevails, the glorious gospel—the only remedy for sin, is disparaged? Can they not perceive, that "as the signs and wonders of Witchcraft are manifest, the miracles of Jesus Christ are discredited?* The magicians were unequal to Moses, but did enough, with their enchantments, to harden Pharaoh. No Romish Saint, no Shaker, no Mesmerizer can equal the miracles of Jesus Christ; but they have done enough to lead many to think that the "Lord of glory," did nothing more than display superior skill in the same art. But, let them feed five thousand men with a few loaves and fishes;

* It is reported that the pious David Brainerd, while laboring as a missionary among the North American Indians, being very ill, was offered a cure for his disease by a charm; his answer was, "I had rather die by the hand of the Lord than be cured by the hand of the devil." This was a noble Christian reply to an irreligious proposal, which is worthy of our imitation.

Mr. Brainerd was greatly hindered in his work, by Witchcraft, among the Indians, until a distinguished conjurer became an illustrious trophy of the power of the grace of God. He lived near the forks of Delaware, and practised his art so successfully, as to be held in high reputation among his countrymen. Hence, when Mr. Brainerd told them of the miracles of Christ, and represented these as a proof of his divine mission, and of the truth of his religion, they immediately mentioned the wonders of the same kind which this man had wrought among them. As he was, in this manner, a powerful obstruction to the progress of the gospel among the other Indians, Mr. Brainerd often thought it would be a great mercy if God would remove him out of the world, for he had little or no hope that such a wretch would ever be converted; but He "whose thoughts are not as our thoughts," was pleased to take a more gracious and more useful method with him.

Having been impressed by witnessing the baptism of Mr. Brainerd's interpreter, he followed him to Crosweeksung, shortly after, and continued there several weeks, during a season of remarkable awakening among the Indians. There, he was brought under deep concern for his soul, and then, "upon his feeling the word of God in his heart," as he expressed it, his spirit of conjuration entirely left him, and from that time he had no more power of that description than any other man. These are the facts. With the Bible before us the solution of the phenomena is not difficult.

let them make the maimed whole; let them walk on the boisterous sea; tell the thoughts of men's hearts; and call a dead man from his grave after four days, interment; or else, let them confess, like the defeated magicians, "this is the finger of God."

O Christians! will any of you lend your aid to bring into discredit the glorious works of the Son of God? Will you lead men to despise the gospel which God has appointed for the healing of the nations? Take heed to yourselves, "Let no man deceive you." Take heed to whom you submit, with whom you co-operate. Strive, I beseech you, strive to bring men to repentance; to bring them to cast away their idols, their curious arts; yea, all the works of the flesh, and embrace the gospel of Jesus Christ for their salvation.